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CANADA and CHRISTENDOM

Vol. 8. No.2. Toronto, Ontario. Nov. 1954.

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EDITORIAL

From time to time the parish priest is confronted by a member of his parish who has undergone an experience traditionally designated as "conversion". Usually the converted parishoner has been an "average Anglican"; baptized, confirmed, more or less regular in Church attendance and at Holy Communion. Often his conversion has taken place outside the normal context of parish life, and following it he presents himself to his parish priest seeking clarification of his experience and direction in his new life in Christ.

How does the parish priest receive his converted parishoner? Too often the attitude of the parish priest is either apparent indifference since the conversion is viewed as something rather superficial in the Christian life, or else the priest's attitude is one of uncomfortable consternation, implying that there is something not quite nice about conversion.

There is a pressing need among Anglican clergy and laity for a serious re-thinking of the normal development of the individual soul from its baptism. Surely the evidence of the New Testament and of the early Church suggests that there are stages of growth from the passive infant to the point traditionally called "conversion"; which point is in effect the beginning of responsible Christian life.

Four points must be made in order to clarify the meaning of the religious phenomenon of Conversion:

1. Conversion in its essence is not an emotional experience. It is primarily the awakening of the individual believer to Jesus Christ as a living reality of the believer's personal relation to the living Lord.

2. This awakening may be focused in a single moment of time, or it may be spread over a period of years. But there is a consciousness of before and after.

3. When the awakening to the reality of the Lord is instantaneous the impact on the mind and emotions is likely to be more severe than when the awakening takes place over a longer period of time. There will, therefore, tend to be greater overtones of emotional upset and intellectual upheaval in sudden conversion. In both cases there is some degree of emotional activity, since the awareness is of a new level of intimate fellowship with the living Lord.

4. The content of such awareness is basically the awareness that the individual is loved by Jesus; this being understood not only as a truth of religion, or as an historical fact, but understood pre-eminently as a most real element of present experience. The reaction of the believer is joy, thankfulness, and penitence; all of which have an emotional tone.

The question that bears consideration may be stated in this way, Ought not conversion (as herein delineated) be viewed as the normal consequence of the upbringing of child and young adult in Christian parish and home?

The Christian life is the life indwelt by Christ, the life living in and with Christ. This is an ontological relationship. For rational human beings this must also involve an element of personal surrender to a living reality. This can scarcely take place unconsciously.

THE CHURCH'S MISSION IN THE RELIGIOUS LIFE

What --in very simple language--is the mission of the Church in the world to-day? Surely it should be the same in every age, since the time when Our LORD JESUS CHRIST founded His Church, His Divine Body, upon earth. Many authors of religious literature identify the Church with the Kingdom of GOD. We are told in the book "The Incarnate LORD," by Father Thornton, C.R., that the Church is not the Kingdom of GOD, but that it is "the organ of the Kingdom". We may conclude from this statement that in essence, the great mission of the Church of CHRIST is to establish the Kingdom of GOD upon earth.

Our LORD charged His Apostles with the mission of going into all the world, and preaching the Gospel to every creature; and of teaching all nations, and baptising them into the Name of the Blessed Trinity.

The disciples of CHRIST are to bear witness to Him, in their life and in their work. Their work is to include the casting out of devils and the healing of the sick. Our LORD plainly told His followers that there are certain kinds of devils which can only be cast out by prayer. (S. Mark 9: 25).

Members of a Religious Community are first and foremost called to the life and work of Prayer. Prayer is their first work, and it is discharged in the following ways:

1. By the daily Offering of the Holy Sacrifice. The Holy Eucharist provides the members of a Religious Community with the opportunity of receiving Holy Communion daily.
2. By the recitation of the Divine Office, or "Opus Dei", the "Work of GOD". In Most Religious

Houses, ,the Seven Day Hours of the Divine Office are recited each day: so that the day is punctuated by periodic assembling together in the Chapel for the purpose of offering corporate praise and worship, thanksgiving, and intercession to Almighty GOD.

3. Each member of a Religious Order is also committed to a period of daily meditation, private devotion, Bible-reading and other spiritual reading: besides these specific spiritual duties, the Religious is trained in the practice of habitual recollection, so that he learns how to "without ceasing," while engaged in the many and various occupations of his daily life.

Technically speaking, there are three kinds of Religious Life in the Anglican Communion:

1. The Active Life, in which a large part of the day is given to active works of mercy, or mission work, while some parts of the Divine Office are recited, and some prayer and reading are performed during the day, but there will be long hours of nursing, teaching, or other missionary work.

2. The Contemplative or Enclosed Life. Here there is no work engaged in outside the Convent: the members of such an Order remain within the enclosure, and the sole occupation is that of prayer. All the domestic work or other occupations carried on within the Convent grounds are so arranged that they are conducive to the life of prayer, and secondary to it. These Religious fulfil the Church's mission by "going into all the world" through their prayer. GOD uses them to save souls, to heal the sick and to cast out devils, through their life of adoration and reparation. By their self-offering, they are fellow-workers with CHRIST, being used by Him in His Ministry of Reconciliation.

3. The Mixed Life. This form of the Religious Life is, surely, that which is most like that which Our LORD followed while He lived upon earth. Having as its foundation the contemplative life, these Religious undertake certain works of mercy. As Our LORD lived a life of continual

communion with His Father, He engaged in the active ministry of teaching and healing souls. The life of prayer, while complete in itself, overflows the souls and bodies of His children.

As we consider those Religious who are dedicated to the "Mixed" form of life, we see how the life of prayer finds normal and full expression in charitable works.

The Religious Life is not a way of life different from that which is set forth in the Gospels, which Our Blessed LORD taught His followers, and which He Himself lived out on earth. Religious Communities provide conditions under which that way of life can be lived more literally in accordance with the precepts and counsels of CHRIST, and in which one may be set free from all obligations except that of following Him most closely.

In the life of CHRIST and in His teaching we see the principles of Poverty, Chastity, and Obedience: and do we not also see these in the life of His blessed Mother? We see that the dominating principle of life is that of denying and losing self, in order to embrace JESUS CHRIST, Whom to know and possess is Eternal Life.

What is the Religious Life? It is, simply, the CHRIST-LIFE. He is our life: it is JESUS come to be born in us, to grow and increase within our heart and soul. "He must increase and I must decrease." It is JESUS to come in and abide within us, to grow up and live and work in us, and then to suffer His Passion and Death in us. It is JESUS giving up His life for us and within us, which will win and redeem souls for GOD. CHRIST first calls us to ourselves, that we may be with Him, and learn of Him, so that after that He may send us forth in His Name to win others to Himself, to preach and teach the Good News

of JESUS CHRIST, to propagate His Life in the world, and so to be used in re-establishing His Kingdom on earth. "The Kingdom of GOD is within you."

What is the Kingdom of GOD? It is the Kingdom of Love. It is the sphere and dominion of Perfect Love, of the Love of GOD.

JESUS is our Life.
JESUS is our Truth.
JESUS is our Way to GOD.
JESUS is our Peace.
JESUS is our JOY.

We come to Him to give ourselves to Him--He meets us with His Love, draws us to Himself, more and more closely, to make us one with Him. "Abide in Me; and I in you." When we have "learned of Him," we come to rest in Him, to give our life over to Him, to let Him come in and take over from us, to take possession. Gradually, we--He and I--grow into one. We bring others to Him, to become one, and so one with one another, in His Body--His Body, the Church.

The Religious Life is an integral part of the life of the whole Church: it may be regarded as an especially consecrated and hidden organ within the Body of CHRIST, even as leaven, within the larger whole. This is the hidden organ of Prayer, without which all the outward works fail to bear fruit to GOD'S Glory, and are therefore ineffective. The work of GOD is the life of faith in Him and in JESUS CHRIST.

The work of the Church is first and foremost that for which the Religious Life so adequately provides: namely, the work of Praise and worship of Almighty GOD, of living only to Him and in His Will.

It is the life of Prayer, which is the expression of our love for GOD.

It is the life of loving GOD with ALL our being, and the expressing of it in love for all GOD'S children.

7 Mother Superior S.S.J.D.

THE MEANING OF ADVENT.

There is no season of the Church's year so in themes as Advent. Creation, the Redeemer, the character of Redemption, judgement and ultimate glory are constantly interwoven among the texts of the Collects, Epistles and Gospels of the four Sundays. The Advent Collects are surely among the fullest and most expressive in the Prayer Book, and the scriptural propers are radiantly illuminative of the significance which the Church would have us see in Advent.

Advent prepares for the Incarnation and for the fact of the final end of history in judgement and glory. It prepares us, in short, for the Christian life as lived out in the sphere of grace, between the two poles of the Incarnation and Judgement. There is a strong current of hope running through the Texts. 'Blessed is He that cometh in the name of the Lord' (Gospel for Advent I) 'rejoice ye Gentiles, with His people. And again, praise the Lord all ye Gentiles, and laud Him all ye peoples'. (Epistle-Advent I). 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them ..' (Gospel Advent III). 'Rejoice in the Lord alway and again I say, rejoice' (Epistle Advent). 'Raise up Thy power and come among us and with great might succour us ...' (Collect Advent IV).. Along with this strong note of joy and hope, runs a parallel current of striking urgency and imminent judgement. 'Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now ...' (Collect for Advent Sunday). 'and that knowing the time, that now it is high time to awake out

of sleep; for now is our salvation nearer than when we believed'. (Epistle Advent I). 'When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh'. (Gospel Advent II). 'Behold I send my messenger before thy face to prepare thy way before Thee'. (Gospel Advent III). 'The Lord is at hand, be careful for nothing'. (Epistle Advent IV). 'There standeth one among you whom ye know not ...' (Gospel Advent IV).

Redemption and judgement are here pronounced and constantly underlined and intermingled. There is no more striking illustration of the immediacy and the intimacy of God's contacts with man than in these texts. Here is Hope for man, the promise of a Saviour fulfilled, the longing and expectation of the ages, met, and astonished beyond measure in Him who will baptize mankind with the Holy Spirit. But it is set in a large framework, against the totality of God's acts in Creation and Revelation and Providence, until history is fulfilled and the purposes of God completed, and human destiny will receive that glory with which the Father wills to endow it. The Christian himself is called to renewed effort in grace, and all men are urged to respond to the Christ who comes for the healing of the nations.

For the Church, this means, that always now, the stage is set, man is offered his Redeemer, and must respond to Him in faith. For the Christian must see his life as lived out in a world in which God has performed His mighty acts - which press down upon him at all times, and which evoke from him incessantly and urgently that response which is commensurate with the significance of history as created, redeemed and moving to its destiny in the abyss of the Being of God Himself. For man's life and history itself, now only have meaning with respect to the Divine acts in it. Once again and in incisive and relevant terms, the Church must declare to man the glory and the splendour of the destiny with which God has gifted the human race. And this, not in some niggling and meagre sense, construed in social or political terms, but in the plenitude of the scriptural Revelation, as partakers of the glory of the

Holy Trinity, and sharers in the ineffable splendour of the Divine nature. Surely then, we have hope and cause for rejoicing, not only in the fact that grace is offered here and now for our actual needs, but also that the ultimate significance of human life has been revealed, and a foretaste of it bequeathed to the Church. Not the Vision itself, but the hope of the Vision; not knowledge of God, but faith in God, as befits man - a being both created and fallen.

The contrast between the two comings of our Lord - the first in humility, the second in majesty and power, reflects itself in the life of the Church and the Christian. Neither of the 'Comings' is conceivable without the other, yet neither of them is 'necessary' in any natural sense. The first, though in humility, is in might and power, the second though in majesty, is in love and mercy. For both are the acts of God, and both belong to the immeasurable consistency of the Divine Nature - now in that mystery of self-emptying, which is the Incarnation - now in the mystery of exaltation, which is the consummation of the historical and finite, in glory.

We are called upon to cast away the works of darkness, and put upon us the armour of light - to put on the Lord Jesus Christ. The God of all patience and of all hope is to grant us patience and hope. The God of eternal patience, whose patience is revealed in the Incarnation, in his infinite compassion and pity for sinful man, in the midst of the squalor and darkness of human life. The God of all hope, who is at the same time revealed both as immanent in dealing with man, and as transcendent in the final acts of judgement and glory; all this is to be reflected in the life of grace. Patience with the sin of man and the recalcitrance of the historical, encumbered and innured throughout its course by the caseless proliferation of evil, calling

forth from the heart of man that pity and that compassion at once congruous with the nature of God, and the destiny of sinful man. Hope, through the invincible character of grace, which upbuilds and draws forth its daily triumphs in the midst of that same sin and darkness. We are to abound in hope through the power of the Holy Spirit. Hope is zeal, and imagination activity and life, courage and wisdom, hope is a restless energy, a living fire, perpetually burning in the midst of man's despair and degradation. Hope is born in a stable. This is part of the Church's Advent proclamation; courage and energy and activity -- not less than the world, but more; not niggardly and dull, and eroded by the constant lappings of the tides of history, but rather, energized deeply within from a source indefatigable and secure beyond the ramparts of time. Forever renewed in the life of the Christ, who is in humility, and whose acts in history are obedience and suffering and death.

Hope is created within us by the two comings -- by the very obscurity of the first, evoking awe and wonder and love, tenderness and compassion, pity and patience -- and by the splendour which shall be revealed, drawing from the deepest dynamisms of created existence those acts of imagination and zeal and courage which must characterize the community of the redeemed. This human life is propelled between the gambit of a twofold event, pointed towards its final term which is the life of God, but which infinite life, is spread out now in the midst of and through the humiliation of man in time and under the conditions of the fall.

This brings us to the second theme, that of prophetic judgement, so clearly implanted within the character of the priestly body, and most specifically the official ministers of that body, as seen in the texts of Advent III. The world to be renewed unto grace for glory, must be purged, restored, burnt. And this within the totality of man's relations with God, society and nature. Not that human history is inexorably moving towards some far-off div. event, but rather, that that Event is already inherent in the redemption of man, and human choices take place under the judgement of that Event, which reveals their true value for eternity, and which will

ascribe to each of them their proper place in the realms of glory. But the humility of the Church and the precariousness and uncertainty of human life must not be seen as the degradation and impotence of human life and the achievement of the city of Man. It must not be construed in such a fashion that the ministry of the Church is purely prophetic, and the Church purely instrumental. Such would betray the deepest facts of hope and patience, of the Incarnation itself, and the union, irrevocable and wondrously effectual between man and God. The flesh of the God-man is given for the life of the world and He takes to himself and fashions in the fullness of the stature of the Sacred Humanity, that which is His. So that the Church is not discontinuous in her life from her existence in the ages to come, nor the Christian life a painful struggle after the rewards of Heaven. Nevertheless, always inherent in her being, is the tension of the second coming, and the note of irruption is always there. For in the last analysis God must be free, though His acts are congruous with the profoundest exigencies of created nature. If then, the contemporary life of the Church is lived without a sense of urgency and judgement, it is but the reverse side of the coin whose opposite is boundless hope and great rejoicing.

Advent recalls us to the true centre and source of our life and being. It recalls us to God, as the beginning and end of our life, and to faith in Christ Jesus - who is the express image of the person of God, and in whom are contained all the treasures of wisdom and knowledge. And how inexhaustible is the Person of the Redeemer, by so much the more gratuitous the gift, by so much more the immeasurable generosity of the Giver. Once again we urgently require faith - in the Person of God, and His power to save and redeem, and faith in the ineffable dignity and beauty of the life to which man is called. The

object of faith must not degenerate into stories about Jesus, and about God's love, much less into the vague forces of historical determination. Here the Advent proclamation is sharp and pointed. It is faith in God who comes to rescue man, to act and redeem and restore. The life of the Christian is lived out under the patient aegis of the loving sovereignty of the Father of life. It is depressing to observe how the theological virtues are debauched in the name and for the purposes of man's religions; exhilarating and joyful to see how strictly they are associated with the work and the person of Christ in the Gospels. This is the basis of our hope, and the fulcrum from which that apostolic adventure fares always forward in patience and love and zeal to restore the whole world in and unto Christ. There is no doubt about the work and Person of the Redeemer, but Christ the King requires of man that he shall enter into the mystery of Faith in humility and childlikeness and in poverty of spirit. For the power of the Redeemer is revealed in His humility, and in Him, compassion and pity are the pillars, tremendous and prodigious, by which the fallen race of man is raised up.

So the moral aspect of the Advent themes are seen most strikingly to centre upon repentance and humility, meekness and patience. It will be impossible for the proud and the hard-hearted, the contemptuous and the arrogant to grasp the mystery of the self-emptying God, to see the Divinity of the Holy Child - which, need one add, is not so tender and sweet as to be accepted without repentance and submission and nakedness. Here, the preparation of the Gospel, must be defeat of the forces which obscure the true nature of man from himself. A certain simplicity is required, a certain silence and poverty which wonders and is troubled and can adore. For the forces in this century which impinge upon and infiltrate the life of the Church are opposed to those conditions most fruitful for the reception of the Incarnate Christ, in his lowliness and poverty. Until modern man sees that God is not only above him, but also, and more immediately beneath him, he cannot see Him as the Church does. We scan the skies in vain, but He is not there. Yet, He is

in a stable, gazed at by a few wondering shepherds.

The meaning of history for the Christian is unfolded through the life of Christ, constantly brought before him in an organic relationship with the events themselves, in the living tradition of the Catholic Church. The whole secret of this life, in its fathomless integrity and beauty is revealed to man through the Eucharistic sacrifice. Primarily that is the adoration of the God-man, which he offers to the Father, through the Love which is the Holy Spirit, so that here and now the Christian enters upon a life which comes from God, and which is God's; for in the dispensations of the mystery of Salvation He stoops down to unite with an eternal and infinite Existence, that which is temporal and finite. The whole direction and radical orientation of the liturgical life of the Church is one total and persistent striving after Him who is. It is, therefore, a perversion of the things of God, one-sidedly to insist upon the benefits which accrue to the social and political life of man from his participation in the worshipping and priestly Community. Until man sees his life as lived out in a time between - whose poles are established by the two awesome terms of Incarnation and Judgement, in short as being lived in direct relation to the Father, in the perfect flesh of Jesus Christ, through the power of the Holy Spirit, there can be no health in the Christian Body. For the perfection of human nature is not achieved outside of its adoration of God, following from a deep and settled faith in the Truth of God, which despite the enigmas and the anguish of history, and the perpetual exacerbations of sin, is as a house built upon a rock.

This too, is part of the meaning of Advent, which is good news to man, and which simply put means that there is direction and purpose in human life,

and that it requires repentance and simplicity and poverty to enter into it. Only thus, does the Church as the community of the faithful in each successive age enter into the mystery of that which is One, Holy, Catholic and Apostolic. Need we add, that this penetration, this entering in demands of us confidence and patience and fidelity. Patience with the seemingly endless complexity in which modern man is remorselessly entangled, hope in the power of that Love to clarify and to assuage and to draw. Now the God of all hope, fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Spirit.

D. F. Belway.

SHALL WE SING UNTO THE LORD A NEW SONG?

The Psalmists of the Old Testament frequently exhorted the faithful to "sing unto the Lord a new song". No doubt they met with a great deal of success, for the worship of the Hebrew temple in its great days displayed a rather fine tradition of liturgical music. We thank God for those men, who through the ages have followed David's example, and have expressed their devotion to God in poetry and music. It is significant that the Hebrew Psalter is still a valuable part of our own Prayer Book, and that the Psalms still provide the text for a good deal of the music of the Church.

The great Gregory did an invaluable work in collecting and editing most of the then known church melodies, and officially sanctioning their use in the Church's worship. The Gregorian plainchant and plainsong modes are still the musical mainstay of a large part of the Catholic Church. With the advent of harmonised music, the way was open for church musicians to give men an even greater method of expressing their devotion in the Church's formal worship. The development of harmonised and polyphonic music was of course a gradual one, but it blossomed out at a most unique and advantageous time in England. Elizabethan England was as much the Golden Age of Church Music as it was of Literature. William Byrd was to music what Shakespeare was to literature. It was an age of highly talented men, who were devout Christians, contributing their genius to the glory of God. The great men of this era, such as Tallis, Byrd, and Gibbons, gave impetus to a tradition of Music in the English Church which has become unique in Christendom for its high quality, and its suitability as a vehicle of the Church's worship. This tradition gave us the incomparable music of Her Majesty's Coronation-

music written by Byrd, Gibbons, Redford, Handel, Wesley, Stanford, Vaughan Williams, Willan, and Walton, presenting the best of this tradition from the Sixteenth Century to the present day. The English certainly have an enviable reputation in the contribution they have made to the music of the Church.

But what about our Canadian tradition of Church Music? Canada is still a young country, and taken as a whole, the pioneer spirit is still more apparent than the threads of artistic development which are beginning to assert themselves. It would be almost impossible to make any broad generalizations about Church music in a country that is so vast and diverse, both geographically and culturally, as Canada is. Indeed, it is not our purpose to wander off into the unknown. However, there are, broadly speaking two traditions which go to make up the musical scene in the Church in Canada.

First of all, there are the cathedral churches and the larger parish churches, which employ professional organists and choirmasters, most of whom have their ideals centered in The Canadian College of Organists, or some other reputable organization, such as the Royal School of English Church Music. Such churches maintain a fairly high standard of music, most of which is in keeping with the Anglican Liturgy. For the most part, the musical tradition of these churches is based on the English tradition, and is usually adapted to Canadian circumstances and temperament. The best of these choirs compare favourably with their counterparts in England. The choir of Saint George's Cathedral in Kingston has become renowned in this respect. Many of the organists in this "upper bracket" were trained in England. At any rate, most of them lean heavily on the English tradition. Some of these churches follow the English cathedral tradition of allowing the choir and organ to perform the music, while the congregation listen, and perhaps occasionally join in singing the hymns. This is fine, where the music is of the best,

and performed to perfection, thereby inspiring the worshippers to great heights of real devotion. However, in most of our large churches the congregation demand a more active part in the singing, and the organist has the diplomatic mission of keeping them happy, and maintaining the high standard to which he and his choir are educated. There are a few laymen who do not appreciate the fine points of the English tradition of singing the Divine Offices to perfection. The layman who pays the piper sometimes insists on calling the tune. However, having to put up with exceptionally fine music is not a circumstance that is very prevalent in Canada, so this particular problem will no doubt be solved by individual highly paid parsons and highly paid organists.

The second pattern in our Canadian tradition is represented by the smaller parish churches who employ amateur musicians - often someone who can merely play the church organ on the basis of having taken piano lessons in childhood. The quality of music in this large group runs the gamut from perfection, right down to desecration. The best of these churches have a tradition that is musically good, and at the same time allows the people to take their normal part in the liturgy. The service is sung to a good, simple setting, that everybody knows reasonably well. The organist plays the hymns well, with some degree of expression, and at a suitable tempo. The choir offerings in the way of anthems are not over-elaborate, but are the best that the choir can perform well. One feels that the music of the service is a real and important part of the people's worship. The music is vital, without becoming an undesirable end in itself. The music is suitable. If it doesn't elevate the musically sensitive to realms of glory, at least it doesn't drive them to madness, and deter them from the worship they came to offer.

On the other hand, the worst of these parishes are the ones that are still dragging along all the old Victorian bad habits. Here the most perverse Victorian music remains unredeemed in a sloppy and hackneyed performance by an ill-trained choir. Unfortunately, the bad habit of singing bad music badly is a weakness that lurks in every performance of Victorian music. The earmarks are familiar . . . sweet, juicy, mellow hymn tunes, that gasp away to sentimental poems about setting suns and departing souls . . . the old Anglican Chants, to which the Psalms and Canticles are garbled and thumped out, and which are so delightfully ridiculed in Gilbert and Sullivan . . . the devastating type of anthem that has the fantastic ability to change a group of intelligent, wholesome, musical, devoted Christian choristers into the similitude of a German beer-garden band. However, a good number of our small choirs are now happily discarding the more maddening of the Victorian composers, and are finding in some of the better names, such as Stainer and Goss, some very melodeous and singable music that can be performed quite acceptably. We must not forget that this Victorian music is familiar and well loved by older people. It is the music of their generation. We should sing some of the "good old hymns" occasionally for their sakes.

In the wake of the Victorian era, there came a great flood of so-called "sacred" and "secular" music. This "sacred" stuff is a musical betenoire that is still with us. It exists primarily in the realm of church solos and anthems, written by untalented composers who seem to have little knowledge of either theology or the liturgy, or of music either, for that matter. The worst of these efforts might well have been written as a penance for the listeners upon whom its performance is inflicted. Here again, it is the sentimental and the second-rate that spoil the reputation of the whole. Unfortunately this "sacred" music has been given the title of "Church Music". This unfortunate misnomer has led the unwary and unknowing organist to presume, quite wrongly, that such music is a suitable accompaniment to

the worship of God. Dr. Willan points out that there is a difference between so called "Church Music", and the traditional Music of the Church. The latter is music that was written by Christian composers for the sole purpose of ornamenting the various parts of the Christian liturgy. The English Tradition of which we spoke contains a treasure house of suitable liturgical music.

Now we must look at our Canadian Tradition again, and observe some of the more encouraging signs in our musical development. We have spoken of the larger churches that adhere fairly strong to the British tradition. But when we take an over-all view of the smaller parishes, it is difficult to see what the tradition is, in the midst of such a wide variety. Whatever tradition there is seems to exist in individual parishes as a parish tradition. What then, makes a parochial tradition of music a really good one?

Perhaps the most reasonable criterion upon which to base our judgement is that of suitability. It may sound platitudinous to say that the very best that is possible, and nothing less, is the only standard for liturgical music. However, this is not as hazy as it sounds, because it is a general principle, applicable to every situation. The little country church, whose members listen only to cowboy music at home, could hardly be expected to appreciate the fine points of a Byrd Mass. However, they could be restrained from performing tawdry music that is too difficult for them, and rather to be encouraged to sing a simple setting of the Service well, and a few new hymn tunes. Let the parish churches be parish churches, and not attempt to put on cathedral services in a facetious and grandiose manner. The most suitable and beautiful music heard in

small churches today is often the simplest music.

The quality of performance is another indication of a good parish tradition. As we have suggested, the performance usually suffers if the music is beyond the ability of the singers. Music that is sung in unison, everybody singing the melody, can be very uplifting, and is usually performed much better than if four unbalanced and inadequate parts are attempted. For a little encouragement, a capable small choir may attempt a good hymn tune, or a Bach Chorale in four parts, and do this as a little motet. How much better this is than some of those madly raving anthems which are all sound and fury. The choir exists primarily to lead the singing of the congregation. A choir that can chant and sing hymns well is fulfilling its main purpose.

Participation by the congregation is an earmark of good musical traditions. None of the sung parts of the service should be too complicated for the people to eventually learn. At Morning and Evening Prayer, the simple Ferial responses are ideal. The Festal responses are really the same thing with the melody in the tenor instead of in the soprano. Unfortunately, the tenor is rarely heard in this setting, because everybody inevitably sings the soprano obbligato. Many parts of the service are much better said well, than sung badly. The Psalms, the Lord's Prayer, and the Creed often disclose their real meaning when they are heartily said by the whole congregation. And of course, no organist of good repute would even think of playing a sung amen at the end of a said prayer, and thus effectively squelching any congregational participation. With regard to the Eucharist, many churches now use one of the simple and excellent settings in the back of the Hymn Book, such as those written by Healey Willan and Eric Hunt. Merbecke's setting is used in many parishes with great musical success, and with hearty congregational participation.

This brings us to a final consideration. We must

be willing to face the problems that confront us in establishing good liturgical music in our parishes. We must first of all make good music available to our choirs. When the treasures of the Hymn Book have been exhausted, there is much good, easy music available from the publishers. Any parson or amateur organist should feel free to ask the advice of his cathedral organist about good simple anthems. They should also call on the services of the Anglican Book Center, where Mr. John Cozens makes himself available with music and advice. Another problem is the lack of knowledge and technique on the part of a good many of our amateur organists. They just don't know. We need to pay tribute to them for carrying on faithfully under so many difficulties. Where there is enough money to attract a young organ student, who has some knowledge of the Liturgy, there is a great hope for the small parish church. But so often, the person in charge of the music has no knowledge of the English tradition, or any real musical tradition, and doesn't know how to play the organ properly. What is to be done to encourage and educate these people to raise their sights a little? Perhaps the solution lies in Diocesan Committees on Church Music, such as the Church has in England. Such a body could initiate periodic conferences on Church Music, where the amateur organist and his parson could both come and receive some instruction and encouragement from qualified professional musicians. If the church as a whole does not patronize the musical arts with more enthusiasm in our generation, there just won't be any church musicians in another generation or two. We may then have to revert back to the Barrel Organ, but this time it will be even worse, for it will have electronic tubes instead of musical pipes. We must avoid that dreadful day at all costs.

We are all interested in increasing the vitality of the Church's work and worship. A good tradition of liturgical music is often an outward expression of that vitality. It is very encouraging to find an increasing number of smaller parishes that are paying attention to the important part that music plays in the worship of the Church. Suitable music is a real part of the whole scheme of man's redemption. It is a part of the Ministry of the Word, and it is also an important part of the offering of the Eucharist.

Rev. H.F. Thomasson.

EDITORS' NOTES.

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We urge you to make any comment, question or observation you wish. Articles or book reviews and evaluations on issues relevant to the strengthening of parish life are invited.

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We regret the omission of the name of the author of the article "When Saw We Thee a Stranger?" which appeared in our last issue. The Rev. Leonard F. Hatfield is Assistant and Field Secretary of the Council for Social Service of the Anglican Church.

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We are very grateful to Mother Superior S.S.J.D., who, with the added responsibilities and duties of the financial campaign, still found time and energy to write her article.

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